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fond of flowers. In 1961 their comments of satisfaction about the impending innovation of piped water frequently included some mention of how they would be able to plant flower and herb gardens more profusely once the process of watering them became so much less tedious. They value plants and flowers both for their colors and for their scents. A sprig of fresh basil is a common offering to a guest, with the admonition, necessary only for non-Greeks, to rub a bit of it between the fingers to release its aroma. Indeed, the sense of smell is a far more frequently functioning mode of perception in Vasilika than in America. The villagers investigate unrecognized substances by smelling them, the quality and freshness of food is tested partly by smell, the decision as to when food is properly seasoned or as to when it is cooked sufficiently is partially determined in the same way. A more active use of the olfactory sense by the people of Vasilika, then, provides a source of information, of data to be interpreted, and also makes for added pleasure through the enjoyment of aromatic substances. The converse of this situation, however, is that the villagers are equally sensitive to what to them are unpleasant odors. For example, the odor of kerosene burners disturbs them greatly and they were reluctant to use such burners for cooking, and certainly for heating.

A little more than one-third of Vasilika's houses conform in all major respects to the type I have just described. These represent an ideal for the settlement to which those who do not yet have such houses can aspire. The people of the village have watched four families move into new houses of this type since 1950 and have seen several other families, since that time, renovate their old houses to conform. The aspirations are by no means unrealistic.

In the meantime, the other families in Vasilika live in houses of various types. A few live in the one-room stone houses with earth floors and no windows, in which animals occupy the corner of the room farthest from the entrance. Several live in the new one- or two-room brick houses. But the majority of the village's families dwell in one-story stone houses. Here, one plank-floored room is the *saloni*. There may be a second room serving as bedroom, and still a third, an earthen-floored room in which some cooking is done over an open fire. One end of this may also serve as a storage-room or stable. In these houses, the *saloni* has the same furnishings as in the others, but it is usually smaller and, since it is the only room with a fireplace, it serves also as the winter room of the house. It cannot be saved for guests or for special occasions.

Every house in Vasilika, regardless of the economic level of its inhabitants, has a corner of one room just under the ceiling set aside for religious objects. The central object is an icon of a saint of the Greek Orthodox Church. Often included are the framed wedding crowns of the married couples living in the house. A small lamp, arranged so that the light swings between the icon and the crowns, hangs from the ceiling.

The lamp was formerly lit by the wife or daughter of the household on the eve of every sabbath and of every feast day of the church. Since the advent of electricity, the small oil lamp has been replaced by a red electric light bulb which is kept lit at all times. This sacred corner is most frequently next to the bed that the husband and wife of the household use as their own.